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THE CATHOLIC UNIVERSITY OF THE SACRED HEART:
A RECORD OF THE FIRST TEN YEARS*

It is commonly asserted that the historian needs the perspective of years if he is to present an accurate picture of the persons and events he attempts to describe. He must see his characters in the light of the permanent results they have achieved and evaluate their deeds in terms of their effects on succeeding generations. The eye-witness of momentous occurrences, particularly if he happens to be closely associated with a movement, is apt to be carried away by his enthusiasm or his bias, as the case may be, and to exaggerate the influence for good or evil which he conceives the actors to exercise. Thus his account is likely to be highly colored and lacking in the objectivity that is essential in a historical treatise. Yet the contemporary narrative, whether it be that of a mere observer or of an actual participant in the events described, is invaluable to the later historian, enabling him as it does to compare the estimate of a man's worth made by those of his own day with that rendered by the testimony of passing years. Hence the first concern of the historian is to get hold of contemporary documents, if such are extant, and there is no doubt of the gratitude he feels towards the chronicler whose record of events as they occurred makes easier the reconstruction of the past. Some such sentiment will be the tribute that the future historian of the Catholic University of Italy will render to the memory of Dr. Bondioli, who in the present volume has collected and arranged in orderly form the data dealing with the origin and early progress of this already famous institution.

*L'Università Cattolica in Italia dalle Origini al 1929, by Pio Bondioli. Milan: Società Editrice "Vita e Pensiero," 1929. Pp. 246.

Dr. Bondioli's volume, however, is much more than a journal or chronicle of events. It is a story of hopes and aspirations, of prayers and sacrifices, of obstacles surmounted and victories won, of heroic leaders and scarcely less courageous followers—an interesting narrative of a people's age-long struggle for the recognition of a fundamental right, the right to educate their youth in accordance with the dictates of their conscience.

The author introduces his work with a chapter on The Church and the Universities which, while it is intended merely as a sketch, presents an excellent summary of the work done by the Catholic Church in the field of education. For long ages, as the author points out, the Church was the only social agency, if we except the family, that took an active interest in the education of youth. The State, whose claims to a monopoly of education have been the source of unending conflict, is, comparatively speaking, a newcomer in the field. Rightly, then, does he make the statement that "for the first eleven centuries of the Christian era neither Science nor Letters can cite any names other than those of the Popes and Fathers of the Church." So it was the Church that fostered the establishment of those justly famed centers of higher learning known as the Medieval Universities. They had their origin strictly within the Church's sphere of action, their numbers were increased through the generosity and encouragement of the Popes of Rome, and they reached the highest peak in their development under the benign influence of the Church's teaching. It was she who gave to them their form and prescribed their courses of study, and it was her authority that gave value to the degrees they conferred. As her influence weakened, the universities went into a period of decline. Instead of continuing to be nurseries of the Catholic philosophy of life with its universal outlook, they succumbed to the spirit of heresy and became centers of propaganda for one or other of the many one-sided views of man and his world that have characterized human thought since the Protestant Reformation. During the sixteenth and seventeenth centuries the German universities, particularly, as Paulsen tells us, "had sunk to the lowest level which they ever reached in the public esteem and in their influence upon the intellectual life of the German people."¹

¹ *The German Universities*, p. 42; quoted in the *Catholic Encyclopedia*, Vol. xv, p. 195.

While the Italian universities remained faithful to the Church for a much longer period, they were none the less seriously affected by the varying political changes that beset the Peninsula from the sixteenth to the nineteenth century. Finally, they were taken over by the State and the faculties of theology disappeared. The results, so far as Catholicity is concerned, were disastrous. So Dr. Bondioli entitled his second chapter, The Dismal Night (*La Notte fonda*), in which he describes the intolerable conditions to which the Catholic population of Italy was subjected by reason of the absolute monopoly the civil power exercised in the education of its citizens. Not only were the universities completely secularized (*paganized* would be a more suitable term), but every effort was made to suppress the Catholic school in all its branches. To obtain state certification, teachers and others who aspired to public office were required to attend courses of instruction given at institutions where their faith was a constant subject of abuse and ridicule. No Catholic institution was accredited by the State, and hence no diploma issued by a Catholic school had any value in the eyes of the civil authorities. Legislation that might have been interpreted to provide some measure of academic freedom was distorted in such a way as to preclude any official recognition of educational endeavor on the part of the Catholic population.

During this long night of oppression the Italian Catholics were not inactive. On the contrary, they seized every opportunity to protest against the injustice of the legislation that bound them; they sought redress through every legitimate channel; and they took steps through the organization of such groups as the *Società della Gioventù italiana* to counteract the vicious propaganda that was being carried on against everything Catholic in the universities and lower schools of Italy. Catholic congresses were held from time to time, and in every one, beginning with that held in Venice in 1874, resolutions were adopted which had for their aim the recognition of the divinely given right of the Church to educate her children in accordance with the teaching of Christ. So the Congress of Venice proposed the establishment of a Catholic University and, as a means to the attainment of that goal which then seemed far off, advocated the organization of special schools of higher learning in the different cities of Italy.

The university project was discussed in each of the succeed-

ing congresses but it was not until the fifteenth, held in Milan in 1897, that the plan took definite shape. However, when the anti-clerical press learned of the Congress, a violent protest was raised against what was designated as the subversive activity of the Catholics and the project had to be abandoned for the time. In the meantime the Catholic protagonists had to be satisfied with the organization of semi-private academies or study-clubs, as we Americans might call them, whose immediate aim was the leavening of the popular mass with the spirit of Catholic culture.

At length a leader arrived in the person of a young medical doctor, Edoardo Gemelli, who, after a brilliant course at the University of Pavia, was daily winning new laurels for himself by his researches in embryology and physiology. Early in 1903 Gemelli was received into the Church and in the fall of the same year he donned the habit of a Franciscan friar, taking the name of Augustine. With his conversion, which was rightly considered providential, a new era opened for Catholic education, an era so full of promise for the future, yet so beset with difficulties, that Dr. Bondioli entitles his chapter dealing with the period *The Uncertain Dawn (L'Alba trepida)*.

In 1907, at the first Catholic University Congress, Gemelli read a paper on the subject: *Why the Italian Catholics should have a University of their own*, which became a sort of Declaration of Educational Independence for the Catholic people of Italy. Bondioli tells us how this idea of Gemelli's took root and how the Franciscan labored to remove the obstacles that impeded its growth. He established several periodicals which became vehicles for the spread of his views, and thus the stage was set for the organization of a Catholic center of higher learning. The World War, in which Gemelli served as a chaplain, put a stop to his efforts for a time but gave him an opportunity to mature his plans, so that, when peace was declared, he was ready to go on with his project. Legal obstacles, apparently insurmountable, still stood in the way of a Catholic university, so Gemelli had to be content for the time with the organization of an institute of higher learning which, out of veneration for one of the leaders in the movement and a close personal friend, he called the *Istituto Giuseppe Tonioli di Studi superiori*.

The growth and development of this Institute and its final recognition by the state authorities as a legal entity form the subject matter of Chapter IV, entitled *The Courageous Morn (Il Mattino eroico)*. Nor is the chapter heading merely a poetic fancy of the Italian author, for he recounts courageous deeds and the names he lists will go down in history as heroes in the struggle for Catholic education in Italy. Gemelli's, of course, is first; but without the aid he received from Benedict XV, Cardinal Ferrari, Cardinal Ratti (Pius XI), Lodovico Necchi, Giuseppe Rossi, Giuseppe Nogara, Ernesto Lombardi, Bontadini, Francesco Olgiati, Filippo Meda and the Signorina Armida Barcelli (Treasurer of the University), not to mention the distinguished members of his staff, Gemelli's idea would have remained an idle dream. These were the ones whose untiring efforts made possible the acquisition of property, the inauguration of courses and the attainment of political recognition; and it is well that Dr. Bondioli has recorded for posterity the part they played in the establishment of the University of Milan.

Chapter V, entitled *Da Università libera a Università riconosciuta dallo Stato*, gives an account of the early years of the new institution and of the unceasing efforts of Dr. Gemelli and his co-laborers to secure full and complete recognition of the University by the state authorities. This was finally granted by the decree of Victor Emmanuel III, dated October 2, 1924. The period of approximately three years that elapsed between the formal opening of the Institute and the proclamation of the royal decree was one of fervid activity on the part of the University authorities. When we consider that the Institute began with practically no resources, yet had to provide a staff of qualified professors, a permanent building for the conduct of the classes, a suitable library and a number of properly equipped scientific laboratories, we can appreciate the herculean task that was accomplished. The financial problem was most difficult, as the expenses exceeded a million lire a year; and, even when the State was ready to recognize the superior character of the work done by the Institute, the question of endowment presented a serious drawback. How this was finally settled to the satisfaction of the civil authorities forms one of the most interesting chapters in the story of the University.

Dr. Bondioli relates how the efficient young treasurer of the University, in an audience with Pope Pius XI on November 14, 1922, brought up the financial problem and asked His Holiness to suggest a solution. The Pontiff, after a moment's thought, replied: "We shall have a great University Day throughout the whole of Italy, a day of prayer, of propaganda, of almsgiving. The press will advertise the University, the priests will preach on the subject of higher education, and in all the churches a collection will be taken up for the University." So began the annual collection for the University of the Sacred Heart which from its inception has surpassed the fondest hopes of all concerned. The first University Day brought in a total of 1,032,000 lire (\$51,600) and the amount has been increased every year. In 1928 the sum realized was 3,087,639 lire (\$154,381). Needless to say, the State authorities accepted the annual collection as a satisfactory substitute for a productive endowment. However, as Bondioli says, it was not so much the amount of money collected that gave encouragement to the Administration as the evidence produced that the university idea had taken hold in the hearts of the Italian people. They look forward to the future with assurance, for they know that the Catholics of Italy will not suffer their University to want for material support.

Chapter VI bears the title: Between Two Jubilees (*Fra Due Giubilei*). Here Dr. Bondioli recounts at length the activities of the University from the date of its official recognition to the present. The year of Jubilee, 1925, opened shortly after the University began to function as a fully accredited institution, and it was but natural that the Administration should consider the realization of their hopes a special cause for rejoicing. Hence they entered wholeheartedly into the celebration of the Holy Year. The University Pilgrimage to Rome during the last week of February was the outstanding event of the year. Then the University was deeply indebted to His Holiness, Pius XI, who as Archbishop of Milan and as Supreme Pontiff had shown in divers ways his fatherly interest in the project. The celebration in 1929 of his Golden Jubilee as a priest offered an excellent opportunity for a public manifestation of gratitude on the part of the University which culminated in another pilgrimage to Rome. This took place in February, 1929. It is not surprising, there-

fore, that Dr. Bondioli employs these two dates to delimit a period of rapid development in the history of the new institution.

During these years the student body increased rapidly, reaching the number of 697 at the beginning of 1929. As a result of this unusual growth the University was forced to seek new quarters, the buildings in the Via S. Agnese having become inadequate to its needs. The Administration has therefore purchased from the Government the Military Hospital of Sant' Ambrogio, which it is proposed to restore to its ancient glory (it was formerly a Cistercian monastery). While the establishment as a whole has not yet been vacated by the government, the adjoining buildings have been razed and a new edifice has been erected to house the offices of the various publications issued by the University. It is expected that the whole work of the University will be transferred to its new location in the course of the present year.

Another event of exceptional importance which dates from this period was the organization of the Catholic Sisters College as an extension of the already functioning *Istituto superiore di Magistero "Maria Immacolata."* However, as this foundation has already been described in the pages of this REVIEW, we shall not tarry here to discuss it.²

The concluding chapter of Dr. Bondioli's volume deals with the Influence of the University on the Catholic Life of Italy. To measure the extent of that influence is, of course, no easy task, but our author calls attention to the more important national Catholic activities that have been either initiated or given new direction by the University Administration. It was the intention of its founders that the new University, far from being isolated from the everyday life of the people as was so often the case with other centers of higher learning, should be a fountainhead from which currents of living waters should flow into every nook and corner of the land, or, to use the author's figure, a lighthouse which should throw its powerful beams of light athwart the intellectual and moral darkness to guide the eyes and hearts of men to the sources of truth. That such it has been in fact is beyond question. Not only is the University

²Cf. *A Sisters' College in Italy*, by Patrick J. McCormick. November, 1926, pp. 518-520.

sending out every year qualified graduates who are entering the various professions and competing with, when they are not actually surpassing, the alumni of the State universities, but by means of its publications it is spreading broadcast the seeds of Catholic culture. These include the following: *Aevum*, a review dealing with researches in language, philosophy and history; *Rivista Internazionale*, devoted to the social sciences; *Rivista di Filosofia Neo-scolastica*, the title of which explains its purpose; *Vita e Pensiero*, a review of Italian culture; *Fiamma viva*, a monthly review for girls and young women. To these must be added *La Rivista mensile degli Amici*, a bulletin sent gratis to the more than 70,000 *Amici* (Friends and Benefactors of the University). In the field of research the fecundity of the University is really astounding. During the short period of its corporate existence it has issued the following series of studies, each volume of which is a distinct contribution to its respective field: *Scienze Filosofiche*, 13 volumes; *Scienze Giuridiche*, 22 volumes; *Scienze Sociali*, 7 volumes; *Scienze Filologiche*, 8 volumes; *Scienze Storiche*, 9 volumes; *Scienze Biologiche*, 4 volumes; *Scienze Religiose*, 4 volumes; *Statistica*, 3 volumes.³

The reader can imagine the wholesome effect of this activity on the cultural life of Italy. In addition, the University is conducting extension courses for teachers, journalists, accountants, social workers and for those engaged in other professional and semi-professional occupations. It takes a prominent part in all popular religious and social movements, and the people of Italy have adopted the attitude of looking to the University for guidance and direction in all these activities.

Space will not permit me to discuss the many other phases of the University's work that are treated in Dr. Bondioli's volume, but I believe I have given the readers of the REVIEW a fairly comprehensive sketch of the ground he covers. Those who read Italian will find his book delightfully entertaining and informative. In the publication of it he has done a great service to the Catholic University of Milan and to the cause of Catholic Education.

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³Figures are for the early part of 1930.

THE FATE OF SOME FEDERAL LAND GRANTS AND OF THE U. S. SURPLUS REVENUE LOAN

In spite of many protestations to the contrary, it is known to be a fact that the majority of the advocates of federalized education favor federal financial aid to the states, *with* federal control if possible, *without* control if necessary to save the scheme. Federal aid is a fundamental part of the philosophy of federal responsibility for general education. Many of the promoters of centralization and the prophets of the new nationalism have been calmly defiant in the face of repeated defeat and confidently assert that federal aid for general education is inevitably impending, that it is predestined to be adopted as a permanent policy. It is a wide-open secret that the National Advisory Committee on Education, set up by the Administration to study and report upon federal relations to education, favors an outright federal money grant to the states, without any control whatever, except the doubtful one of publicity.

In view of these things it should be of interest to see how some federal lands and monies have fared in the hands of the states.

This question is timely for the further reason that the Office of Education, at the request of the National Advisory Committee on Education, has published a Digest of all legislation relating to federal aid for education in the states. Hundreds of acts are cited, beginning with the land grant ordinances of preconstitutional times and ending with the vocational education acts of our own generation. The record is most impressive. The advocates of federal aid are able to employ this compilation as a basis of persuasive and plausible argument. But, while the legislation itself tells one story, the attainment of its object is quite another story.

Incidentally, there is a serious misstatement in the Introduction to this Digest of the Office of Education (Bulletin 1930, No. 8, p. 2). The compiler, speaking of the land grant made by the Ordinance of 1787, says: "Whether the public schools thus endowed were to be under national or state control remained a question." There is not a shred of respectable evidence to indicate that such a question existed.

The U. S. Surplus Revenue Loan.—In 1836 the Congress empowered the Secretary of the Treasury to deposit the federal surplus with the states "for safe keeping" until called for by the Secretary. In 1837 the power of recalling the money was given to the Congress. The loan has never been called in.

What happened to the money? The school fund of a few states undoubtedly profited by this "deposit" of federal funds, but in most of the states the money was spent or lost. Following are some examples:

Alabama. Received \$669,068. Fund lost. Now state debt; interest part of annual appropriation for schools.

Arkansas. Received \$286,751. In 1850 remaining balance of \$9,163 is credited to school fund. Soon lost.

Connecticut. Received \$764,670. Deposited with towns. 1855: total income to be devoted to schools. Much of it lost; income today is a tax in many cases.

Georgia. Received \$1,051,422. 1840: put into poor school fund. Used for state expenses. Practically all lost.

Illinois. Received \$477,919. About two-thirds used to pay state's debt to school fund; then borrowed by state and spent. School fund now gets interest at 6 per cent on \$335,592.

Kentucky. Received \$1,433,754. 1851: debt to school fund capitalized at \$1,326,770. State tax to pay interest. Fund virtually all lost.

Louisiana. Received \$477,919. Permanent debt.

Massachusetts. Received \$1,338,173. Deposited with towns. Much of it only an obligation today.

Pennsylvania. Received \$2,867,514. 1840: fund all used up to pay deficit in state's expenses.

Tennessee. Received \$1,433,757. Exhausted in banking.

Virginia. Received \$2,198,427. Lost.

Land Grants.—Swift estimates that "the domain granted specifically for schools by our National Government to its 30 public land states, 114,000 square miles, is larger than Italy, more than twice as large as England, more than nine times as large as Maryland, and twenty-three times as large as the state of Connecticut." (Federal aid to public schools. Office of Education, Bulletin 1922, No. 47, p. 34.)

What has happened in some of the states where federal land grants were used to create a school fund?

Alabama owes its school fund \$3,022,000.

Arkansas owes \$1,494,000.

California owes \$1,526,000.

Illinois owes \$948,000.

Louisiana owes \$1,610,000.

Michigan owes \$5,305,000.

Ohio owes \$4,109,000.

Tennessee owes \$2,512,000.

"In 16 states school endowments exist entirely or in part only as unproductive state debts, and in 9 states the funds annually reported as permanent endowments are mere fictions, having no existence whatever except on paper." (Swift, *op. cit.*, p. 34.)

A state not named, with proper management of its federal land grant, should today have a permanent endowment of about \$100,000,000. As a matter of fact it has a non-productive fund whose annual income "is a pure fiction raised by a state tax."

Among the causes of loss to school funds the following are mentioned: bad loans; unpaid notes; mismanagement; dishonest management; absconding of school fund officers or debtors; theft or embezzlement; misappropriation by state; fraudulent bonds.

The facts cited above are not new. The story of waste they tell is an old one. To repeat even a part of the story is an ungrateful task; and no one has yet dared to tell the woeful tale entire.

The moral is simply this: aid without control leads to waste; aid with control is unconstitutional. A dire dilemma, indeed!

In 1859 President Buchanan vetoed a land grant act of Congress. A very similar act was approved by President Lincoln in 1862. But, while land grants without control are not unconstitutional, Buchanan showed superior wisdom when he wrote to Congress these words of warning:

The Federal Government, which makes the donation, has confessedly no constitutional power to follow it into the states and enforce the application of the fund to the intended objects. As donors we shall possess no control over our own gift after it shall have passed from our hands. It is true that the state legislatures are required to stipulate that they will carefully execute the trust in the manner prescribed by the bill. But should they fail to do this, what would be the consequence? The Federal Government has no power to compel the execution of the trust. It would be in as helpless a condition as if, even in this, the time of great need, we were to demand any portion of the many millions of surplus revenue deposited with the states for safe-keeping under the act of 1836.

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THE SPELLING VOCABULARY¹

Since Rice's study (1; 204, 205)² of the teaching of spelling in the elementary schools, it has been recognized that teaching emphasis must be distributed according to the importance of the words taught. Only those words that are important deserve inclusion in the course of study. Words used infrequently must yield place to those that occur more commonly. In order to identify the more important words a great deal of effort has been expended without substantial agreement being reached. Most writers state that a vocabulary of four thousand words is ample for most needs, but a recent study of ten spellers disclosed that they included a total of 8,427 different words (2; 78). Of this total only 1,080 words or 13 per cent were found in all ten spellers. Evidently the prodigious amount of work on the content of the spelling vocabulary has not yielded the results that would be expected in the words to be taught. To a considerable extent this condition may be traced to differences in the results of the numerous investigations of adult and child word usage. However, the representative studies of the writing vocabularies of children and adults agree much more closely than the spellers do. This obviously implies that the authors of spellers have not adhered to the findings of scientific studies of the problem. Over 40 per cent of the total number of words occurred in not more than two of the ten spellers.

The well-known differences in the principles of those who influence the content and direction of the curriculum are clearly reflected in the various procedures followed in studies of the spelling vocabulary. In the particular instance of spelling, as

¹This is the first of a series of articles on the teaching of spelling. The second will appear in the January issue of the *CATHOLIC EDUCATIONAL REVIEW*.

²Throughout this series of articles, references are given to studies as they are listed in the following bibliographies: (1) Irmina, Sister M., Visitation, Sister M., and Gabriel, Sister M. *An Annotated Bibliography of Studies Relating to Spelling*. Catholic University of America, *Educ. Research Bulletin*, 3, No. 1, 1928. Pp. 56. (2) Foran, T. G., and Rock, Robert T., Jr., *An Annotated Bibliography of Studies Relating to Spelling: Supplement No. 1*. Catholic University, *Educ. Research Bulletin*, 5, No. 1, 1930. Pp. 24.

The first number in the parentheses refers to the bibliography and the following numbers to the references within it.

well as elsewhere in the curriculum, some investigators place all the stress on adult writing usage as the criterion of what is to be included in the spelling lessons of the elementary schools. Others emphasize the immediate needs of the children themselves, while still others effect a compromise. Corresponding to these conflicting views are the several types of vocabulary investigations. All agree in the distinction that is made between the reading and the spelling vocabularies. The latter is confined to the words that are needed in writing by adults, children or every one. Some of the earlier studies disregarded such a difference and therefore included many words which present conceptions of education omit from the spelling syllabus. Knowles listed the words that occurred in the Bible and certain English classics (1; 132), and Eldridge tabulated the words occurring in four successive issues of the Sunday newspapers of Buffalo (1; 62). Neither of these studies has any claim to being a study of the words to be used in spelling, but their results have been used in various compilations. Both studies deserve some credit for the interest they aroused in the spelling problem and as pioneer studies of the vocabulary problem in general. A similarly inadequate method was employed by Starch in forming spelling tests from words selected at random from a dictionary (1; 231).

Several types of spelling vocabulary investigations exist at present. Tabulations of the words used by adults in business and in personal correspondence constitute the first type. The second type is composed of similar word-counts from children's compositions and letters. A third class includes investigations of the words that are misspelled most frequently. A relatively new method whereby children write all the words they can think of in response to a list of stimulus words or independently of such a list has been employed in two studies that are treated separately in this review. The final type includes all compilations of previous studies.

In addition to these differences in procedure, variations in method of tabulating the words are conspicuously present. The total number of words included in the studies ranges from a few thousand to fifteen million. In several studies the total number of words is not given. In the compilations of lists from such sources investigators are faced with the problem of giving

equal importance to all words or adopting statistical procedures of questionable validity to overcome the deficiency in data. Even when the total number of words is known, different methods are employed in combining the results of several writers. In a number of studies the author has failed to furnish the frequency with which each word occurred. Some authors report their findings by listing the words alphabetically with or without their frequencies. Others classify the words in grade lists. In other lists the words are arranged in descending order of frequency but not alphabetically. Such a variety of procedures renders compilations exceedingly difficult and at times impossible without complete sacrifice of scientific procedure. In dealing with such large numbers of words as are found in the different studies, errors are occasionally observed such as the listing of the same word twice. Such obvious mistakes suggest the presence of others that are not as easily detected.

Similar variations are observed in the different procedures followed in identifying words. In the present teaching of spelling, derivatives are ordinarily taught specifically, since studies of the difficulty of words has revealed that such forms are usually more difficult than the root forms. It therefore follows that derivatives must be listed separately. Recent studies of the spelling vocabulary have followed this policy, but, in several of the earlier studies, derived forms of words were included with the frequency of the root form. The dictionary method of classifying words lists such forms as *was*, *were*, *are*, etc., with the root form, but, from the standpoint of spelling, each of these words is a different word. While the spelling difficulty is the standard, an element of subjectivity enters the procedure unless definite rules are followed with all such words. Breed employed the following procedure (1; 29): Root forms were combined with the derived forms when the latter were (1) past tenses formed by adding *d* or *ed*, (2) plurals formed by the addition of *s* or *es*, (3) adverbs formed by the addition of *ly*, (4) present participles formed by the addition of *ing*, (5) third person singular formed by adding *s*, (6) comparative degrees of the adjective formed by adding *er*, and (7) superlative degree of the adjective formed by the addition of *est*. In the case of exceptions to these rules, the words were listed separately, but they were very few. Such

a procedure is in accordance with other practices in the teaching of spelling, and the general adoption of this method would improve studies of the spelling vocabulary.

This incomplete list of the differences in methods of dealing with the results of vocabulary investigations indicates the difficulty of comparing one list with another or combining lists in compilations. No two major vocabulary studies are sufficiently identical in source and method to be directly comparable. Difficulties are further increased by the inaccessibility of several important studies which have not been published. Details regarding the important studies of each type are included in the tables of this article.

1. WORDS USED BY ADULTS IN WRITING

More studies of the words used by adults in social and personal correspondence have been published than of any other type. These studies vary widely in the details of their procedures and in the sources from which the words have been taken. The first study of this type was made by Chancellor in 1910 for the purpose of identifying the thousand most important words in spelling. No information was furnished regarding the number of letters, the number of different words, nor the frequency of each word. Like other pioneer studies of a problem, this work was more important as a stimulus for other studies than for the validity of the results. Ayres undertook a more objective study of the words appearing in adult correspondence and published a list of 532 words that appeared at least six times in a total of 23,629 words of which approximately two thousand were different words (1; 15). Ayres' study was one of the most important, as it was used as a standard of comparison with other studies and as one of the sources in the numerous compilations that followed. Several other investigations appeared shortly after the publication of Ayres' list, but the details need not be entered into in this review. A list of all studies of the words used by adults in writing is contained in Table 1.

Andersen's study of 1917 was the first of a series of studies utilizing large numbers of letters and including many different words. Over 360,000 words were analyzed from 3,723 letters. There were 9,223 different words. This list was later used by Ashbaugh in his study of the spelling difficulty, and it formed an important source in Horn's compilations of the vocabulary of

TABLE 1.—*Studies of the Vocabulary of Adult Correspondence*

Author	Date	Source	Total words	Different words	a = approximately
Chancellor.....	1910	Own correspondence	Not given	Not given	
Ayres.....	1913	Personal and business letters	23,629	2,001	Printed list includes 542 words.
Burke.....	1914	Personal letters	19,288	752	Frequencies given.
Nicholson (Editor).....	1914	Social letters	Not given	719	Words alphabetically arranged. Frequencies not given.
Nicholson (Editor).....	1914	100 business letters	2,412	665	Frequencies given.
Nicholson (Editor).....	1914	400 business letters	10,834	1,576	Derived forms scored but not listed separately. 1,058 words listed with frequencies.
Cook & O'Shea....	1914	Personal letters of thirteen people	200,000 a	5,200	Four lists with frequencies of each word.
Andersen.....	1917	3,723 personal and business letters	361,184	9,223	Published list contains 3,087 words.
Houser.....	1917	Business letters of farmers	65,500 a	1,869	List printed includes words occurring at least five times.
Clarke.....	1921	2,000 letters written to and published by a Chicago newspaper	28,292	3,360	No vocabulary given.
Horn.....	1923	1,125 bankers' letters	67,581	2,623	
Crowder.....	1924	2,258 business letters	200,000 a	5,088	Unpublished.
Warning.....	.....	Personal and business letters	309,387	10,107	Unpublished.
Curtis.....	1925	Correspondence of a single individual.	230,000	6,512	Unpublished.

adults. Houser's list, which appeared about the same time, was restricted to the word usage of farmers writing about farming (1; 116). Horn's study of the vocabulary of bankers' letters followed within a short time (1; 106). Among the other investigations of adult correspondence, the unpublished lists of Crowder (1; 51) and of Warning (1; 259) deserve mention. Both are based on a much larger number of letters than earlier studies and have figured prominently in the compilations of Horn and of Breed.

At the present time Horn's compilation that involves the studies specifically mentioned in this review is the most satisfactory list of the words frequently used by adults in their personal and business correspondence. It has utilized many other studies that have not been published independently and it is of such a form that it is readily usable in many ways. A more detailed description of Horn's composite list is deferred to the section of this review dealing with compilations.

2. CHILDREN'S THEMES AS SOURCES OF THE SPELLING VOCABULARY

The use of children's compositions as a source of the spelling vocabulary was a somewhat later development than the use of letters written by adults, although Chancellor's work hints at such a procedure through having children write out a number of words that they regarded as important. Two studies of the words used by children appeared at about the same time. Both have had a great influence on all subsequent work on this problem. Jones tabulated the frequencies of the words occurring in approximately seventy-five thousand compositions written by over a thousand pupils. Each pupil continued to write themes until no new words appeared in his work. For individual pupils the number of themes ranged from fifty-six to over one hundred (1; 120). The results of this study were published as grade lists of words without their frequencies. The extent of Jones' work overshadows that of any other investigation of this problem. The absence of the frequencies is greatly to be regretted in view of the large number of pupils and themes. It has been pointed out by several writers that 4,532 is a very small number of different words to find in such an extensive investigation. Others have found a much larger number of different words in a smaller total vocabulary. Smith discovered 2,047 different words in his study of the words in children's compositions, but the results of this

TABLE 2.—*Studies of the Vocabulary of Children's Themes*

Author	Date	No. of pupils	No. of themes	Total words	Different words	a = approximately
Smith.....	1913	.....	.....	.....	2,047	Unpublished.
Jones.....	1913	1,050	75,000	15,000,000	4,532	
Bauer.....	1916	.....	18,000	2,500,000	19,000 a	3,037 words occurred at least five times.
Studley and Ware.....	1917	.....	.....	.....	4,359	Unpublished.
Tidyman....	1921	.....	5,000	538,500	3,850	Exclusive of short words and 102 common words.
McKee.....	1924	.....	180	18,958	2,329	List is unpublished.
French.....	1925	.....	.....	.....	.....	Vocabulary of children's letters. Unpublished.

research have not been published (1; 229). Later students of this problem having access to the Smith list have used it in compilations and for comparisons with other lists.

Bauer's work (1; 23) merits consideration, especially for the criticism that it cast on Jones' results. Bauer made no attempt to exhaust the vocabulary of the pupils who wrote the compositions he used. Nevertheless, he found approximately nineteen thousand different words, which is four times the number listed by Jones. Differences in grouping words may be partly responsible for the discrepancy which is otherwise unexplained. Several others have tended to confirm the notion that the number of different words in the Jones list is much smaller than would be expected from such a large total as fifteen million. As Bauer's study is based on eighteen thousand compositions, it ranks among the first in importance. In its published form the list includes only the 3,037 words that appeared at least forty times. Less extensive studies of the words children use in themes have been made by Tidyman (1; 248), McKee (1; 163, 164), and French (1; 70). Neither McKee's list nor French's has been published. French's study of the words used by children is one of the few that has not employed compositions. The letters that children wrote furnished the material. Judging from the small number of words that Breed added to his compilation from French's list, one infers that the vocabulary of children can be ascertained as well through compositions as through other sources. Comparisons made by McKee between her list and the finding of others revealed large differences. The writer concluded from her study that there is little difference between the vocabulary of adults and the vocabulary of children when the latter are stimulated by an adequate list of topics on which to write. She also concluded that the words that children use are not numerous enough to constitute by themselves adequate preparation for adult life. In view of the fact that there is marked disagreement between McKee's findings and those of Jones, Smith, and Bauer, whose sources were more extensive than hers, the validity of her conclusions may be seriously questioned.

3. WORDS FREQUENTLY MISPELLED BY CHILDREN

While using children's compositions as sources, some investigators have tabulated only the words that were misspelled and formed their lists from such words exclusively. There appear

to be several objections to this method of determining the words to be taught in spelling. As far as can be ascertained, no one has objectively determined the tendency of children to avoid the use of words whose spelling they are not sure of or which they know they cannot spell. If there should be any significant tendency in this direction, it would seriously hamper the use of misspelled words as a base for the teaching of spelling. Such lists measure the difficulty of words rather than their importance, but even as measures of difficulty they are deficient on account of the variations in other factors that are not controlled. The first lists of misspelled words were assembled by teachers. Each teacher was requested to form a list of a designated number of words that were most frequently misspelled by the children in her class. Such lists were then assembled and a general list published. The subjectivity of such a procedure is very apparent. The Boston (1; 19, 20, 22) and Washington (1; 173) lists were formed in this way. A more objective method was followed in the formation of the Kansas City list by Melcher (1; 291). Six hundred and eighty-three teachers in fifty-five schools counted the misspellings of over sixteen thousand children who wrote almost fifty thousand themes. 4,448 words were misspelled, but the frequencies of the misspellings were not counted. The work as a whole has been criticized on several grounds. It has been stated by Horn (1; 107) that the choice of topics on which the children wrote the compositions was somewhat restricted, thus discouraging the use of the entire vocabulary at the disposal of the writer. Breed (1; 29) calls attention to the fact that root forms were more frequently misspelled than derived forms, though the contrary is the rule. The same writer also remarks the difference between this list and more objectively determined measures of the difficulty of the words. Recently Cooper has formed a list of the 1,035 words most frequently misspelled by children in the elementary grades of the Minneapolis schools (2; 24). Cooper's work has not been published, and the details of his procedure and results are not available.

4. ASSOCIATION STUDIES OF THE SPELLING VOCABULARY

Two recent studies require separate classification, as their methods differ radically from those used in any other investigation of the spelling vocabulary. In order to overcome the well-

TABLE 3.—*Investigations of Words Misspelled in Children's Themes*

Author	Date	Children	Themes	Total misspelled words	Different misspelled words	
Ballou (Boston)	1914	.....	.....	.....	.....	Teachers selected 25 words most frequently misspelled. List contains 500 words.
Monk..... (Washington)	1915	.....	.....	.....	.....
Melcher..... (Kansas City)	1916	16,591	49,797	Not given	4,448	List contains 1,926 words.
Barthelmess..... (Boston)	1916	.....	.....	.....	.....	Minimum list of 840 words selected by teachers. Also supplementary list of 2,542 words.
Capps.....	1920	120	All written work	3,388	1,925	High school students only.
Lester.....	1922	2,414	.....	14,002	2,620	College Entrance Board Examinations in English 1913-1919.
Cooper.....	1927	.....	.....	.....	.....	Unpublished. List contains 1,035 words.

known limitation of assigned themes in restricting the choice of the words used, Dolch had over sixteen thousand children write all the words that entered their minds within a designated period (1; 57). Simple derived forms were grouped with the root form according to about the same rules as Breed used. The 16,206 children wrote a total of 2,312,245 words of which over twelve thousand were different words. Approximately a quarter of these appeared but once and were omitted from the grading. The number of different words is almost three times the number of different words that Jones reports but less than the number in Bauer's study. Dolch compared his findings with fourteen other word studies whose identity is not mentioned and found that approximately one quarter of the 9,583 words that he graded did not occur in any other list examined. Half of the graded words occurred in at least one other list. The discrepancies between Dolch's results and the other lists may be due to several factors in whole or in part. Several of the lists with which he compared his findings included only the words appearing at least six times, whereas his graded list appears to include all words that occurred more than once. The difference in methods may account for the variations in results. There are certain advantages to Dolch's procedure, and the large number of words contributes to the reliability of the findings.

Shambaugh and Shambaugh used a somewhat similar method

whereby children wrote four or five words that were suggested to them by the words in eight lists with which they were furnished (2; 80, 81). There were fifty words in each stimulus list. Out of a total of 230,631 words, there were 4,515 different words, and of these 1,309 words were found in all the grades from the fourth to the eighth inclusively. This "core" vocabulary of 1,309 words was printed with the words arranged in alphabetical order without frequencies. Horn has called attention to several limitations that this method appears to have (2; 54). Pronouns and connectives are unlikely to appear as responses to stimulus words in such association tests. Several words that are found in all extensive studies of the spelling vocabulary do not occur at all in the 1,309 words of the "core" vocabulary. The method does not seem to be as satisfactory as the one used by Dolch, and to exhaust an individual's vocabulary it would be necessary to increase very greatly the number of stimulus words.

5. COMPILATIONS

Combining several separate studies of word frequency has obvious advantages. Words with spuriously high frequency in one study and that have low ranks in others are assigned their proper place. Several compilations have been made, but attention may be confined to those of greatest importance at this time. One of the first composite lists was formed by Ayers (1; 17) from his own investigation of the words in personal and business letters and from lists of Knowles, Eldridge, and Cook and O'Shea. The accuracy of the composite list was lowered through the inclusion of the lists of Eldridge and Knowles, which cannot be regarded as studies of the spelling vocabulary. But the first extensive compilation was made by Horn and is generally known as the Commonwealth List (1; 108). This list was based on studies by Horn and the Andersen list as well as others. It contained 3,009 words arranged in alphabetical order and with notations of the position of the word as well as its presence or absence in the Thorndike Word Book (1; 243). This list was supplanted within a short time by the more extensive compilation of the ten thousand words most frequently used in adult writing (1; 109). This list is the best of its kind and the standard for the importance of words as far as adults' spelling needs are concerned. It is

based on practically all prior studies of the words used by adults, but it does not include any study of the frequency of words used by children. The words are arranged in alphabetical order with notes to their relative importance and their occurrence in Thorndike's list. Several spellers are based entirely on the Horn list.

There has not been any compilation of the results of studies of the words used by children, but Breed has included these investigations with studies of words used by adults in his compilation which is derived from the following sources (1; 29):

1. Words used by children only and appearing in three or more childhood vocabularies	211
2. Words used by adults and having frequencies of 25 or more in the composite adult list	239
3. Words used by both children and adults:	
a. Appearing in three or more childhood vocabularies regardless of frequency in composite adult list	2,398
b. Appearing in only two childhood vocabularies and having frequencies of 10 or more in composite adult list	456
c. Appearing in only one childhood vocabulary and having frequencies of 20 or more in the composite adult list ...	277
Total	3,481

To this number Breed later added the following words in constructing his speller:

From French's study of children's letters	23
From Warning's study of adult correspondence	292
From the Commonwealth List	44
First list	3,481
Total	3,840

Twenty-two words were subsequently dropped from the list on account of questionable usage, leaving a total of 3,818 words. The composition of this list clearly discloses its emphasis on the words used by children, but Breed has adopted the broader viewpoint by combining lists from both major sources.

A third compilation of importance is the new New York State Spelling Syllabus, which is based on Horn's list of the ten thousand words most commonly used in writing, Breed's list, and the lists of Ashbaugh, Ayres, Tidyman, Jones, Bauer, and Melcher. In view of the fact that all the other studies were included in either Horn's or Breed's compilation or in both of them, the advisability of repeating the process does not appear

clear. The Syllabus includes 4,135 words arranged alphabetically in grades two to eight. Several repetitions reduce the total number of words slightly.

TABLE 4.—*Compilations of Spelling Vocabularies.*

Author	Date	Total vocabulary	No. of different words	
Studley and Ware.....	1914	Not given	3,459	List contains 3,470 words. Sources: Ayres, McFadden and Burk, compositions.
Ayres.....	1915	386,000 <i>a</i>	Not given	List contains 1,000 words. Sources: Ayres, Cook and O'Shea, Knowles, Eldridge.
Pryor.....	1917	Not given	30,000 <i>a</i>	List contains 1,480 words. Many sources.
Horn.....	1926	Not given	.....	List contains 3,009 words from numerous sources. The Commonwealth List.
Horn.....	1926	5,136,816	38,000 <i>a</i>	List contains the 10,000 words most commonly used by adults in writing. Numerous sources.
Breed.....	1927	Not given	Not given	List contains 3,481 words from both adult usage and children's themes. Speller includes 3,818 words.
Washburne.. New York State Depart- of Education.	1923 1929	 Not given	 Not given	 List contains approximately 4,100 words selected from several sources and arranged alphabetically within grades.

a = approximately.

Studies of the agreement between the lists assembled by several writers have been reported by Breed (1; 29). In view of the differences in the total numbers of words employed, Breed omitted the words of lowest frequency from one of the two lists compared until the total number of words in each was the same. In the case of lists in which the frequencies were not reported, random elimination of words was resorted to. Under the circumstances these methods appear as valid as any that might be devised, but the omission of words of low frequency may decrease the percentage of common words in two lists through their different positions in each. A few of the comparisons that Breed made are included in the following table.

Vocabularies	Number of common words	Percentage of common words
Horn (1,698 words) and Studley-Ware-Smith (1,698 words).....	798	47.0
Jones-Bauer (1,732 words) and Studley-Ware- Smith (1,698 words).....	894	52.1
Jones-Bauer (1,732 words) and Smith (1,732 words).....	1,013	58.5
Horn (1,732 words) and Jones-Bauer (1,732 words).....	1,052	60.7

The above table indicates the amount of agreement between several notable lists. The Horn list employed in these comparisons is the earlier compilation, but there is not much reason to assume that the results of the comparisons would have been different if the later list had been employed since only the first seventeen hundred words were included. It will be observed that there is considerable disagreement between a list of words used by adults (Horn) and a composite list of the words used by children. A comparison of a composite of five childhood-theme vocabularies with a composite of eleven adult-correspondence vocabularies showed a disparity of 40.3 per cent. It is therefore evident that significant differences are to be found in the writing vocabularies of children and adults. More extensive studies of the words used by children would hardly disclose any closer agreement, since the composites are as satisfactory as the comparison demands. These facts indicate that there is little evidence supporting the contention that with sufficiently reliable samples no differences will be found between the two vocabularies.

Adult vocabularies and childhood-theme vocabularies cannot be used interchangeably in view of the differences between them. Restricting the spelling vocabulary to the words used most frequently by children will not prepare children for adult life. In the same way confining the spelling vocabulary to the words used most frequently by adults will deny children the means of expressing their own peculiar interests and thoughts. A broader view of the content of the spelling vocabulary is made necessary by these facts.

The question frequently arises of the suitability of any of

these vocabularies for Catholic elementary schools. Two considerations are involved. The first pertains to the use in spelling of words that are distinctively Catholic, such as those from the lessons in religion. No experimental determination has been attempted as yet that will permit an answer to this problem. Speculations are numerous and contradictory. Probably the most important consideration springs from the articulation of the teaching of religion with that of all other subjects, including composition. If children's needs are to be considered at all and the words required are not to be found in the ordinary spelling lists, such lists must be augmented by the inclusion of those words that occur frequently in the teaching of religion. Secondly, there is a close relation between reading and spelling, and under proper methods of teaching the learning of each subject assists the other. The dependence of the religion lesson on reading ability is manifest. It is claimed that the inclusion in spelling of certain words from those used in the teaching of religion will redound to the benefit of the children in many learning activities apart from spelling itself. This claim involves an assumption of transfer but none that does not receive some support from the relations of spelling to reading. Studies of the vocabulary problem from the standpoint of religion and of spelling, as well as both subjects in conjunction, will be welcomed for the light they will shed on a vague question.

T. G. FORAN.

ART—AND THE LIVES OF THE SAINTS

One disturbing contemporaneous question which will not lie dormant in the mind is this: Has the movement for dispensing with religious education affected Art? Art is very sensitive to the tides of thought and feeling in the world producing it and good art is of untold moral benefit to the country.

Granting that past art traditions are characteristic, the inspiration for many masterpieces has come from the annals of the Saints. But we find, in the last few decades, a decided change coming over the wielders of the brush.

It needed only a profession of irreligion formerly to cause a man to become an outcast and to be looked upon with suspicion, even loathing, but, glancing about the world today, the contrary seems to be a fact. There is a marked tendency to put all religion upon the defensive.

Considering art, then, in the light of endeavor only, without reference to the value of esthetics and pious practices, the Middle Ages were so far in advance of our own times as to make the standards today a matter of mirth and ridicule.

We need but glance at the revels of All Hallow's Eve to stress our point. It is only in those districts where faith and piety walk hand in hand that the belief holds good that upon this night poor souls wander abroad seeking the charity and prayers of their friends—spiritual alms for the happy repose of their souls.

But between this belief and the antics of modern masqueraders there is as wide a gulf as exists between the masterpieces of art executed during the Middle Ages and the products of modern artists now exhibited on academic walls.

It requires no great stretch of imagination to bring about the opinion that when Cromwell drove out of England a worship rich in traditions of spiritual appeal and set up in its place a frozen worship of barrenness, he gave a death blow to the art of ages.

If at any time Michael Angelo should happen back to earth and make a tour of a gallery where the products of modern art are displayed, beyond doubt his curiosity would first be aroused, then his amazement and finally his disgust, until with a ghastly shudder he would leave, meanwhile trying to realize why people

who are apparently so far in advance otherwise seem to have no artistic ability whatever.

It is no idle assertion when we state that the common people were more appreciative of art in medieval times than in our own day, even though rich men voluntarily donate fortunes to house the canvases of old masters.

Among primitive people there is always strength and simplicity, not only in virtue but in vices as well. Not so today, when all thought, emotion and desires are both complicated and disguised. Moderns are more prone to analysis than expression. Ideals are no longer based upon the spiritual. The rude Passion and Mystery plays showed our ancestors to be possessed of rich imaginations, while, contrasted with them, the modern pictorial presentations are battles between light and shade. Imagination is no longer a requirement for artistic endeavor, but only enough skill to capture the eye without the least appeal of heart or soul. Even the ancient Greeks were superior, for they at least acknowledged the inspiration of their gods and goddesses. It remained for the advent of Christianity to bring art to its highest peak of accomplishment. Very naturally the inspiration in the latter case was the lives of the saints.

Which brings us to a comparison between the Apollo Belvedere and that great triumph of Guido Reni's "St. Michael." Or take for another instance Carol Dolci's Angel Gabriel delivering the message of the Annunciation and note the vivid contrast between it and the Winged Victory (Mercury). Who would not rather contemplate Andrea del Sarto's St. Agnes than any or all of the mythological goddesses of ancient Greece?

In the melancholy inspection of modern art, who does not yearn for a vision of the Madonna in any one of the many entrancing phases of divine Motherhood from the time when she stood trembling and meek within the temple room, saluted by the angel Gabriel, until her glorious Assumption and still more significant Coronation in the very citadel of heaven?

Mary, the favorite theme of pen or brush, particularly of the early artists. No effort of theirs was complete until some surpassing canvas exhibited either a new aspect of her holiness or an old one was repeated. The meanings and celestial messages so bound up in her life could not be given one-tenth of the splendid interpretation today, for the conception of the artist in-

creases only in proportion as his devotion does to the Mother Maid. Many and varied are the paintings of the Annunciation but, whether bearing lily or scepter, the message and homage is the same—love beyond the printed word to describe.

When an artist considered placing the majestic figure of the Angel Gabriel upon canvas, he attached to it all the compelling glory associated with the moving message brought from heaven of the promise of a Saviour. Contemplating St. Michael as his model, the artist brought to bear his knowledge of this guardian of the human race and the complete abasement of the powers of darkness when he cast out the revelling angels from heaven. Champion of God, leader of the armies of the Lord, what but the imagination of faith can attempt to portray him? The unbeliever dare not take up the challenge.

In company with the artistic revelations of the saints of God more than one consecrated hour may be passed. St. George, in spite of his all too frequent appearance on canvas as the patron Saint of England, was actually an Eastern saint. Born a pagan, he married a Christian. As a tribute, it was his mission to travel with his legions. While upon such a journey, he passed close to a city where a dragon was ravaging the land. Its depredations were momentarily held up by sacrificing little children; even the daughter of the king himself was pledged to be cast before it. As St. George passed and saw the princess in tears he bravely dashed forward, calling on the God of his wife to help him. He slew the dragon and restored the daughter to the king, who immediately became Christian with all his people. From this moving scene, St. George journeys onward into a pit of persecution staged by the Emperor Diocletian and died a martyr. Here is indeed a challenge to heart and soul—St. George, defender of women, champion of the faith, soldier, saint and martyr. But could an artist without faith give us this picture?

Closely aligned with the career of St. George, we find those of St. Agnes and St. Cecilia, especially the former, one of the loveliest characters in the annals of saints. A Christian maiden so far as to be sought after by the prefect's son and yet so chastely modest as to have already given herself to God. Where but upon the canvas of a religious soul can hope to find her beautiful record?

It is not surprising to have music associated with the saints, and in another martyred maid, St. Cecilia, artistic imagination finds happy inspiration. Devoting herself and her gifts of music to God, she is shown seated before an organ which she is said to have invented, praising God with the angelic hosts showering roses upon her.

Not only the early Christian martyrs have inspired hosts of artists, but those other gentle followers of the Nazarene, such as St. Anthony of Padua, St. Francis, the lover of wee things, the mendicant friars, holy doctors, lowly missionary sons of the church whose hard lives and often tragic deaths have done so much to produce beautiful and inspiring canvases that are at one and the same time the challenge and the despair of present-day Philistines who wish to clothe art in a dress of science, utterly forgetful that art is the handmaid of religion and can never be manacled to mechanics. Better no art at all than that we should obscure the soul of it. No one can hope to rival who strives only to conceal. Living as we do under the stimulus of earthly ideals, our views of life must be prosaic. Insincerity is at a premium in a century of cant. By similar elimination, the melodies of Bach, Mozart, and Hayden have given away to the tintinnabulations of jazz.

Posterity will judge us by the things that are left undone as well as the things that are done. Will the lack of religious training affect the future of art? The answer is in the pictures of today. What do they teach and what is their message to posterity? What more than that we are blindly shutting out the sun and then gropingly trying to reproduce it.

MARIE SCHULTE KALLENBACH.

THE TEACHING OF RELIGION IN OUR SCHOOLS

IV. KEEP FIT SPIRITUALLY, PHYSICALLY AND INTELLECTUALLY

THE TEACHER'S EXAMPLE.—Our abiding lesson will be our own example. The greatest of all teachers said, "Learn of Me." Example is the school of mankind, and man will learn at no other. We may say to our pupils what we please but we thunder what we are. The child is a pragmatist—he measures by results. If we would teach him virtue, let him see that virtue lived by us. Many a pupil looks back with gratitude to that teacher who demonstrated in a concrete way the virtue which he wished to teach. As we have forgotten much of what we learned in books but retain and cherish the memory of the example given by some of our teachers, so will our pupils. It does matter that these children remember us because of our good example. It is not what we teach but what we are that teaches. Character builds character, for only he can give who has.

As the heart makes the home, so the teacher makes the school. The saintly founders of the teaching orders were not rigid; they were not plaster of paris humans. Their minds and hearts were wide open to the winds of inspiration, otherwise they could never have created the orders, which are the living expression of their vital personalities. What they dreaded most was that a settled, smug, satisfied complacency might fall on some members of their Community like a blighting mist, withering initiative and stifling growth. The teachers' craft is naturally conservative. That is a saving fault. It may, sometimes, be a fault that does not save when the members bury their heads in the sand like the ostrich, and see and hear nothing. If we perceive that attitude creeping on us, then, let us pray hard that God may give us something difficult to do; otherwise we shall slip back. Onward or backward a teacher must go. We cannot stand still. The years will make us better teachers if we are alert and awake; the years will settle us in our faults if we are lax and indifferent. Teaching is a life work; it is a never-ending chain.

This article will please few and irritate many. Its preachy tone will not make it acceptable. My justification for writing is that I need the jars that it gives myself, and that it points

the first finger of its admonitions to yours truly. It may help others to listen in while I examine my own catechetical conscience.

How are we teachers of religion to better ourselves and our work, and thus save ourselves from the inroads of the complacency bacilli? We can do so by endeavoring to keep spiritually fit, physically fit, and intellectually fit.

1. KEEP SPIRITUALLY FIT.—The vocation of a religious teacher is not an idle one; it is hard; it calls for constant attention to details, and no end of patience. You belong to a Community that has accepted teaching as a vocation, that has made teaching a life sentence, that has made teaching the ordinary means of sanctifying its members. For you, the road to salvation and the path to sanctity is teaching. You will never become a saint unless you are sanctified by teaching. Consequently, your lives are to be estimated by how you fulfil the duties of teaching. For you, Brothers and Sisters, every part of the religious life must be colored and influenced by teaching. Your meditations are not the meditations of a Religious, but of a religious teacher. For you the final standard of perfection must be: "Is my teaching modelled on the Master Teacher?" For you the particular examen must focus itself on you as a teacher. Teaching is the unfailing yardstick by which you can estimate your lives and see how closely you measure up to standard, which is Christ, the Model Teacher. If you put first things first, then, teaching will hold its due place as the dominant business of life for you. Look at your life's work from the proper angle and you will see it as a life hidden in the classroom.

NEED OF PREPARATION.—Teaching is a life work that should absorb every waking thought. What an office is yours! It is an angel's ministry! Therefore, do not assume to many extra-scholastic duties. The fruits of your work as teachers will be in strict proportion to the preparation you make. For you the way of perfection is the preparation for your class. If teaching costs you nothing in preparation and study, then it will produce nothing. A thing is worth what it costs, and, if it costs nothing, it is worth nothing. Disabuse your minds of the idea that anyone can teach the catechism. Years of experience is no guarantee of good teaching. No one can read the lives and works of the great schoolmasters without seeing how earnestly they

thought about their work. They meditated on their work, noted their errors, found the reasons for them, apprehended the principles which underlie successful work, and invented modes of applying those principles to their own special problems. This it was that made them great; not length of unexamined experience. The teacher of long experience is inclined to belittle the value of theory that is found in books, or the hints that may be suggested by an inspector. A teacher whose work was poor, and to whom I ventured to give some help, retorted by saying: "I was teaching catechism before you were born." I could not help thinking: What a pity those years were not devoted to something else besides the teaching of religion, wherein so much is at stake! No one can continue to spin all that is necessary for a life of teaching out of his own head. Books and discussion are necessary for the veteran teacher. Practice, followed by thinking, is equally necessary for the young recruit in the classroom. As practice is but realized theory, and theory is practice becoming conscious of itself, both are essential, supplementary, in fact, to one who ambitions more than the title of a "teacher by the grace of God."

Open Wide Your Hearts.—Teaching for you is the way to the Kingdom of Heaven. On the way difficulties and failures await you. There is need for courage and the joy that sustains. When David moved the Ark of the Covenant to the Tabernacle, which he had specially prepared for it on Mount Sion, there was a solemn procession, and to mark this great occasion a Psalm was written and sung for the first time. I select one verse, which I offer you as a life keepsake: "Raise your arches, O gates, and open wide, you ancient doors, that the Glorious King may enter in." Open wide the doors of your heart that He may enter in, to guide, support, console sustain, and bless your ministry in the classroom among His little ones.

2. KEEP PHYSICALLY FIT.—Carlyle says, somewhere, that "health and holiness are first cousins." You will accomplish more for God if you are healthy. The most active members of the Community are the healthiest. St. Francis of Assisi and St. Ignatius Loyola both admitted before death that they overdid bodily austerities. St. Ignatius endeavored to counteract the influence of his example by providing in his rule for the proper need of health. St. Teresa, the great Carmelite, advises,

"Never forget that mortification should serve for spiritual advancement only. Sleep well, eat well. It is infinitely more pleasing to God to see a Convent of quiet and healthy Sisters who do what they are told than a mob of hysterical young women who fancy themselves privileged." It is necessary to take care of your health because the teacher gives so much of herself in her work. Mental work exacts three times the toll on the system that physical work does. Religious teachers should develop a health "complex" and endeavor to satisfy the six greatest doctors, viz., Exercise, Rest, Food, Sleep, Sun, Work. It may be of interest to note the causes of breakdown among teachers.

(1) *Worry*.—We all worry too much, and it gets us nowhere. Experienced travelers tell us that we can never see the lay of the land unless we get upon a height. In the valleys little things seem big. Get on the peak and look down, and how quickly the great things of the valley dwindle and diminish. From the spiritual peak we see everything in its true perspective. The "Imitation" says that tomorrow is an uncertain day, therefore why not wait for it? We should cross our bridges when we come to them. In all our work a sense of humor is a great boon, and a good laugh is the best tonic.

(2) *Over-use of Voice*.—This is a common cause of breakdown. Listening to the strident tones that pierce the air on approaching some classrooms, one wonders why voices last so long. It is never a gain to raise your voice above conversational tone. Thundering orders does not make them more effective. Make the blackboard save your voice. Speak sparingly, and slowly, and quietly. Never permit a class to be fixed on your oratorical efforts for a long time; it is sheer waste.

(3) *Too Much Speed, Slow Down*.—I always know the hustling teacher at inspection time. The welcome is more effusive than sincere. The preliminaries over, the bout begins. I ask her to take a seat at the back of the class. She does so, for a moment. When next I see her, she is perched on the edge of a pupil's desk, and another bounce brings her beside my chair. Again I request her to go to the back of the classroom. She does so, but once more when answers are slowly forthcoming, indignant "Tut! Tuts!" fill the room, and the performance begins and continues until I hastily gather myself up and fly to a

more peaceful clime. In that speedy atmosphere I get no credit for any common sense.

Why do teachers stand so much in class? Standing all day is very tiresome and absolutely unnecessary. Why not sit down more, and ask the children to come to you instead of you moving around them?

We need to be reminded of the duty of slowing up occasionally. A machine must rest or it soon gets out of form. The engines are changed in every couple of hundred miles in our railroads. If our teachers could get the lesson of the "hot axle," there would be fewer breakdowns. Vacation is not meant for serious study. Some of our teachers think it is. The vacation should offer, in the first place, rest, and then, change and variety. The general result of a vacation should be that a teacher returns to her work in good spirits, fresh, anxious to see her pupils, and with a pleasant store of holiday experiences.

(4) *Poor Classrooms*.—On visiting some schools one necessarily asks: What are windows for? If they are for light, why are they glazed, or frosted, or painted, thereby diminishing the light? If they are to admit fresh air, why are they shut? Whenever I see pot plants on window sills in school, I see red. Some schools have petty notions about pot plants. A pot plant on a window sill means a closed window. A pot plant on a window sill means bad air. Therefore a pot plant on a window sill means bad teaching. Endeavor to have one period each day in the open air, and, during it, ventilate the classroom thoroughly.

(5) *Lack of Exercise*.—Get a walk in every day; you need it; it is no waste of time. Adopt deep-breathing exercises, and get five minutes of them before you begin work, again at the intervals, and frequently during recreation. Sit down oftener in the classroom and lesser in the garden. Do as much as you can of your study and preparation for class walking round the garden. Why not join in the children's games? Why not make one at basket-ball, or rounders, or tennis, or "chasey"? Do not be afraid that you will lose the respect of the children, or seem undignified if you scamper around the grounds with your class. The fear of being undignified leaves me cold and cross. This dignity "complex" builds little beyond personal conceit.

And now to touch, gingerly, on a dangerous subject. The

founders of our teaching orders possessed fertile imaginations. The habits they bequeathed to their spiritual children is evidence sufficient. I fear that little consideration for the health of the members influenced them when designing the dress that should be the garb of their communities. Most of them never imagined that the sunny land of Australia would be the field of missionary labors selected by their children. In this clime, what an advantage to teacher and children if an all-white summer dress were adopted from November to April! Had our teaching Sisters a white habit during those trying months in school, it would mean much for their health, and I honestly believe that the saving in hospital fees would more than pay the extra laundry bills. I also believe that the founders of our teaching orders would be in enthusiastic agreement with the suggestion, knowing that this reform would add to the health and comfort of the Sisters and increase their efficiency as teachers. I can see the hoary old blunderbuss—"what our blessed founder wore we shall continue to wear"—being aimed at me, so I had better fly from this matter that only causes more heat. And those guimpes! Passing over their aesthetic blemishes, what instruments of torture they must be in a little school with a tin roof under a sun that is breaking centuries! Oh! it is a choking topic—let us leave it, where it will remain until some daring spirit burns all the offending guimpes during the Christmas holidays.

3. KEEP INTELLECTUALLY FIT.—James E. Russell, Dean of Teachers' College, Columbia University, tells us, as a result of many years, his experience in preparing teachers for the proper discharge of their office:

The first qualification for professional service, therefore, is a good character, the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge and technical skill. These three—an ethical aim, specialized knowledge, and technical skill—are the trinity upon which professional knowledge rests.

Our teachers possess the first qualification, a high ideal, in a superlative degree. How do we stand with the other two? Going around the schools, I see some sunk deep down in the ruts of

custom, their minds closed to anything new, listless and indifferent to suggestions. It seems impossible to change their attitude. We cannot better them, but let us endeavor to save the younger members of our communities. It may help us if we measure our intellectual fitness by other professional workers. The doctor who refuses to attend clinics, the lawyer who is indifferent about new decrees, the engineer who never reads about the newer contributions of science—are soon without their clients. We do not lose our clients through our neglect. The child who sits at our feet cannot go elsewhere. That consideration alone should urge us to remain intellectually fit. We salve our consciences by indulging in idle "ifs"; we pine for time spent and fresh opportunities, with which, if they were granted to us, we should not be a bit better off. We forget that God's will is never worked out in ideal conditions. Here and now is the time and opportunity, there the task lies at our hands calling on us to do it, and the Master is waiting for us to begin.

Unless we keep our minds alive to change, down, deeper down into the rut shall we sink. Books will lift us out of the grooves of daily routine. Books will keep us intellectually fit by keeping our eyes focussed, our ears attuned, our soul open to perceive and receive the truth. Next in importance to the Convent Chapel comes the convent library. A convent without a library is like a fort without military supplies. What can a fort do without guns and ammunition? All convents and monasteries boast of a library. But what does it contain? Where are the professional books that are essential for the professional worker? There may be shells in the fort, but of what use are they if they are too old to be deadly? I recommend our convent and monastery librarians to go through the shelves and (a) collect all the books on teaching, (b) all the books on the teaching of religion, (c) and see how often they have been in use during the past year. Be humble enough to accept the lesson and to profit by it.

NO MONEY FOR BOOKS

To all this counsel you may reasonably retort: "We have no money to buy books, and no time to read them even if we could afford to have them." Let us have some plain speaking on this. I consider that the most serious and far-reaching defect in our schools is the lack of professional equipment for the teacher of

religion. The teacher is the school, and, if we wish to advance our schools, we must help the teacher. The teacher is the soul of our educational system. If the teacher is to advance, there is need of professional preparation and equipment. The need of equipment in the teaching of religion is shown by the fact that the best teachers are always found to be devising some makeshift equipment of their own. Teachers of religion are on a starvation diet in professional literature, periodicals, and books. Judging by the lack of educational literature in our schools, and the pooriness of equipment for the teaching of religion, our teachers are expected to teach everything out of their own heads.

FINANCING THE EQUIPMENT

We are building expensive schools, some of which are palatial, and yet we grudge a few pounds that would give the finishing touch of effectiveness to the school's greatest work. We have to raise money for many objects, and surely this matter of proper equipment for our teachers is just as important as those other objects. I am now suggesting that we spend such and such a sum every year, not necessarily a large sum, once the original equipment was there. I ask the superiors of schools to include in the yearly budget of expenditure a certain sum for books for the use of the teachers. Where the schools cannot afford this expenditure, I respectfully urge the pastors to earmark a small percentage of parochial funds for the equipment of the teachers' library. That money should be used exclusively for professional literature, periodicals, and books on teaching. The teachers might submit a list of books which the pastor will order. The small school in the country deserves this consideration. I cannot see the value of centralizing the library in the Mother House. I am now petitioning for a corner in every convent and college library for books on teaching, especially books on the teaching of religion. I make these suggestions, fully conscious of the financial circumstances of parishes and schools. Although we are still in the brick and mortar stage, let not our horizon be bounded by that consideration. The school building is, after all, much less important in the education of the child than the teacher. As we cannot make bricks without straw, so we cannot make teachers without books. In the midst of the worries that bricks cause, let us never forget the essential need of books for the

teacher. Would that some person of wealth had vision enough to establish a library endowment for each diocese! A \$5,000 endowment would enable the teachers, from the annual interest, to equip the convent and college libraries within a few years. That would be the most enduring memorial that one could raise to his name!

NO TIME TO READ BOOKS

The second objection comes from schools that can afford fresh additions to the teachers' library but cannot afford the time to use the library. If the teacher is to advance, there is need of professional preparation and equipment. *Préparation*, let me insist upon again, because I am convinced that this is the most important message we can give to teachers. "*Honor et onus*"—both go together. The toil of the preparation is part of the hidden life of the teacher. Even where some crusts are provided in the form of a few books, there seems to be too little time for study in the community life. I should like to remind you teachers that the age of inspiration died with the Apostles, and that the charismata of the early centuries are no longer apparent. All we minor mortals must climb the steep, uphill grade if we are to acquire knowledge. We all believe that a teacher who never reads will soon cease to do first rate work. I make the following recommendations in the hope that more time for reading, study, and discussion may be found in the community schedule.

1. Let us all talk less, and read more. It is curious how we all find time to do what we really want to do. Suppose we make this contract for a month—we bind ourselves to pay for all time wasted, be it in gossip or day dreaming, by an equal time in reading—we should show a profit each month and a considerable gain each year.

2. The odd-minutes reading habit is worth cultivating. Going and coming from class; riding in a train; waiting for someone, during a vacant five minutes, have some book always at hand and dip into it then. Try this for the coming month, take a note of how much you have read, and I guarantee you will be surprised with the result. I recommend teachers to read with pen in hand; desultory reading may be as much a waste of time as gossip. I must confess that I cannot make a book my own

unless I can annotate it. For most of you the book remains "our" book, and consequently you must rely on a notebook. The notebook habit will give point and purpose to your reading, and what you do read, once recorded, will remain with you. No professional worker today attempts to carry his profession in his head. He relies on textbooks and reference books, to which he can go for any information he needs. The collecting habit, the use of a filing system, is essential for the teacher. A file for newspaper cuttings, for quotations, and summaries of books read, is well worth the time expended upon it. Filing systems are so cheap today—in fact, they can be homemade—that teachers miss so much by not using this faithful ally, which helps them to gather in like the Egyptians in handfuls, and like them store the treasure for future use. (Look up Dr. Yorke's picture lesson in *"Some Methods of Teaching Religion,"* pp. 49-51, for some practical hints on collecting material for teaching.)

3. I strongly urge the practice of pedagogical conferences which have proved such fruitful exercises among the teaching orders in the U. S. A. Pedagogical conferences are essential to arouse the self-complacent and to disturb the fossilized, but, more than that, to spur on the enthusiastic and provide incentives for further reading. The first condition of success in this admirable means of advancing the teachers is that time is provided in the community horarium for extra study. Every school, poor and rich, city and country, can adopt this plan for a weekly conference among the teachers. Select some book on teaching and discuss it chapter by chapter each week. If an hour a week were devoted to this exercise, the chapter might be read through first, and then discussed. If an hour is impossible, then the chapter should be read in common at another time, during which the teachers should note the points that strike them and thus have some matter for discussion at the conference. It helps if one teacher is appointed leader, and the leader should be frequently changed. The leader should have read the chapter or chapters to be discussed, and will be expected to offer points for discussion. In selecting the leader, preferably by votes, pay less attention to seniority than to ability. The cult of seniority does not appeal to me; let us give youth a chance. The leader must lead, but should refrain from delivering a homily. That danger will

be saved by changing the leader frequently. Aim at discussion, because that brings all into it, and the more active and general the discussion the better. Let it be as informal as possible, and the happier the atmosphere the better. Some of us are like the little children who screw up their faces and cover them with grimaces when they want to pray hard. We fear that we are not doing our best unless our faces hang glum and frowns give evidence of our seriousness. "Serve the Lord in gladness," sings the psalmist. We shall do better work if our family conferences take place in an atmosphere of laughing brightness. In a word, let us talk "shop" as doctors do—without the smokes!

In the U. S. A., there are community supervisors who go around the schools of the various orders to inspect and report. Their visits are made the occasion of a more formal pedagogical conference among the teachers. Papers are read, the work of the year is discussed, and many improvements follow. In Australia, the teaching orders of men send inspectors around the schools annually. I do not know whether they hold pedagogical conferences on that occasion. My experience assures me that the teaching orders of men miss something, especially in the teaching of religion, by their apparent indifference and reluctance to attend educational conferences. The play of mind upon mind yields something which none of us can afford to ignore.

I do not know whether the visiting Mother Provincials hold conferences during their visitation.

What we can all do is to have each month an hour's discussion on our work. Someone might read a paper, and then let the others at it. The topic of the paper might be selected from, say: (1) schoolroom experiences; (2) visits of observation to other schools, State and Catholic; (3) difficulties in class, troublesome children, the top and the tail-end problems; (4) books on teaching, some article in an educational periodical; (5) "His Majesty the diocesan superintendent" offers a wide canvas for the tints of criticism. Allow a free fight after the annual school inspection. There should be some attempt at storing the main points of discussion at this more formal conference. A minute book will help to summarize the various discussions and should prove a valuable record for future reference.

This idea has another value. Reading papers and provoking

discussion will discover much latent talent which had no other opportunity of making itself known. These conferences have had that desirable result in the U. S. A., where many of the increasing number of teacher-authors received their first recognition and encouragement at these friendly round-table discussions. Some of the papers will be worth publication in diocesan journals, and thus the hidden talent is urged to broaden its influence. Where feasible, a number of schools should unite in holding these conferences at least once in each term. That is always possible among the city schools. The various schools under the charge of one teaching order may hold their own, or a group of neighboring parish schools may form their own circle and gather into it teachers of different religious orders.

I make a final plea that our Catholic schools should pool their treasures. It often happens that there is an exceptional teacher in one of the grades. Then why not invite other teachers to come and observe the work done? New apparatus, new equipment, helpful books have come to one school; why not inform the other teachers and invite them to come and see them? Jealousy and selfishness are abhorrent among religious teachers. To our shame we must admit that both are to be found among our teachers. Competition is a laudable thing, but let us keep the teaching of religion free from it, and let us be big enough and generous enough to share our gifts and help each other to help our children to draw nearer to Him who said to us: "Suffer them to come to Me."

JOHN T. McMAHON.

Superintendent of Schools,
Perth, West Australia.

[Note: A valuable aid to the teacher of religion who is eager to keep fit is supplied by the bibliography on the teaching of religion, compiled by Father McMahon, and which the N. C. W. C. will issue as a pamphlet.]

EDUCATIONAL NOTES

CHRISTIAN BROTHERS HOUSE OF STUDY DEDICATED

There is not an important idea in modern methods, systems or institutions of education which St. John Baptist De La Salle, founder of the Institute of the Brothers of the Christian Schools, did not anticipate, the Rt. Rev. Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America, declared at the dedication of De La Salle College at the Catholic University of America on October 16.

The Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the Catholic University, officiated at the dedication of the College, which is to be the principal house of studies of the Institute of the Brothers of the Christian Schools in the United States. This year, incidentally, marks the 250th anniversary of the founding of the Institute of the Brothers of the Christian Schools. The Rt. Rev. Thomas C. O'Reilly, Bishop of Scranton, attended the exercises.

At De La Salle College, the young Brothers of the New York and Baltimore Provinces will receive not only a complete college course ending with the bachelor's degree, but also a full normal school training fitting them to do most efficiently the work of Christian education. The Brothers trained at this college will carry on the work of teaching in the Archdioceses of New York, Baltimore and Boston and the Dioceses of Pittsburgh, Albany, Brooklyn, Scranton, Buffalo, Syracuse, Detroit, Fall River, Manchester, Newark and Providence. In these dioceses at present there are 700 Brothers conducting five colleges, twenty-five high schools and many parochial schools.

"It is my solemn privilege," said Archbishop Curley, addressing the gathering at the dedication, "to welcome to the Archdiocese of Baltimore the Christian Brothers who come from many distant parts to begin their scholastic training in this new house of studies. The Christian Brothers need not be told by me that they are welcome in Maryland. Long before I came to the Archdiocese, the Christian Brothers had established themselves in Baltimore and in other parts of the Archdiocese, and were there carrying out the noble traditions left them by their saintly founder, John Baptist De La Salle."

His Grace took occasion to say to the Brothers that their success will not depend altogether on the attainment of the bachelor's, master's or doctor's degrees. "The first requisite for your success as a religious teacher," he said to the Brothers, "is fervor in the religious life. . . . It is only the fervent Christian teacher who can fashion the image of Christ in the heart of a child."

Among those attending the dedication ceremonies were the Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University of America; the Rev. Dr. W. Coleman Nevils, S.J., President of Georgetown University; the Very Rev. Eugene F. Harrigan, S.S., President of St. Charles College, Catonsville, Md.; the Very Rev. Nicholas A. Weber, S.M., Superior of the Marist College at the Catholic University, and the Rev. Henry J. Wiesel, S.J., President of Loyola College, Baltimore, Md.

CHURCH DIGNITARIES ATTEND DEDICATION OF ST. JOSEPH'S SEMINARY

A Cardinal, three Archbishops and more than a score of Bishops participated in the solemn dedication of Saint Joseph's Seminary, the magnificent new institution of the Josephite Fathers at the Catholic University of America on November 12.

His Eminence William Cardinal O'Connell, Archbishop of Boston, officiated at the dedication of the new edifice, and the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the Catholic University, gave Benediction of the Blessed Sacrament. The Very Rev. Edward G. Fitzgerald, O.P., of the Dominican House of Studies, read the sermon which had been prepared by the Rt. Rev. William J. Hafey, Bishop of Raleigh, who, because of illness, was unable to be present.

In the dedication of the seminary building, Cardinal O'Connell was assisted by the Very Rev. Dr. Louis B. Pastorelli, S.S.J., Superior General of the Josephite Fathers, and the Rev. Dr. Joseph St. Laurent, Rector of Saint Joseph's Seminary.

At Benediction, Archbishop Curley was assisted by the Very Rev. J. B. Tenny, S.S., President of the Sulpician Seminary, and the Rev. Joseph L. Pastorelli, O.P., pastor of St. Raymond's, Providence, R. I.

Following the dedicatory exercises, the visiting Bishops, priests and other distinguished guests were entertained at dinner.

"This day," said Father Fitzgerald, reading Bishop Hafey's sermon, "is an outstanding milestone in the history of the Catholic Church in America because on this day goes forth from America's Catholic heart of religion, learning and culture the glad tidings that the Church is now prepared not only to preach the principles of her Catholicity, but by her works to reveal to both the white and colored races that in her mission 'There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus.'"

"It is fitting on this day," he continued, "that a word of tribute be paid to that small band of Josephite Fathers who through sixty years have not deviated from the vow of their founders to consecrate themselves until death to the evangelization of the colored race. With attractive opportunities to veer into more tempting pastures, the Fathers of St. Joseph have persevered in their devotion to their humble brothers in Christ. They have sought and received little of the world's praise while they forsook all things, even the companionship of their own race, to become the ambassadors of Christ to a people who have borne an undeserved cross. The years of patient toil are today in some measure recognized when the Hierarchy of America welcomes them as an integral part of the Catholic University."

Among the members of the Hierarchy who accepted invitations to be present were:

The Most Rev. John W. Shaw, Archbishop of New Orleans; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Rt. Rev. John B. Morris, Bishop of Little Rock; the Rt. Rev. Joseph Schrembs, Bishop of Cleveland; the Rt. Rev. Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America; the Rt. Rev. William A. Hickey, Bishop of Providence; the Rt. Rev. John Gregory Murray, Bishop of Portland, Me.; the Rt. Rev. J. J. Swint, Bishop of Wheeling; the Rt. Rev. Andrew J. Brennan, Bishop of Richmond; the Rt. Rev. Richard O. Gerow, Bishop of Natchez; the Rt. Rev. John F. Noll, Bishop of Fort Wayne; the Rt. Rev. Edmond John Fitzmaurice, Bishop of Wilmington; the Rt. Rev. John J. Mitty, Bishop of Salt Lake; the Rt. Rev. R. A. Gerken, Bishop of Amarillo; the Rt. Rev. Thomas J. Toolen, Bishop of Mobile; the Rt. Rev. Joseph F. Rummel, Bishop of Omaha; the Rt.

Rev. John M. McNamara, Auxiliary Bishop of Baltimore; the Rt. Rev. Francis McAuliffe, Auxiliary Bishop of Hartford.

FEDERAL BILLS CITED IN EDUCATION REPORT

In presenting the report of the Department of Education of the National Catholic Welfare Conference to the Bishops at their annual meeting in Washington, November 14, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, reiterated that the Catholic Church's educational program must be kept safe from the influence of secularism and materialism.

The report of the Department of Education called attention to the fact that there were introduced in the 71st Congress as many as 15 bills which were of particular interest to education, and that the most important of these were the Capper-Robson bill which would establish a Department of Education with a Secretary in the President's cabinet, and the Brand bill, which would authorize the appropriation of \$100,000,000 a year for two years to be distributed to the States on a fifty-fifty basis. In this connection, the report directed attention to the pamphlet entitled "The Case against a Federal Department of Education," prepared by Charles N. Lischka of the staff of the N. C. W. C. Department of Education.

In the course of the year, Archbishop McNicholas said, the N. C. W. C. Department of Education distributed 14,852 pamphlets and issued the following new publications: "Rapid Development of Catholic High Schools in Past Decade," "Contribution of Catholic Education to American Life," and "How You Can Provide Individualized Instruction in Your School." The department also provided several new bibliographies and supplied information on numerous specific points.

Archbishop McNicholas then made particular mention of four important special studies in which the N. C. W. C. Department of Education has been interested during the year. The first of these is a careful and intensive study of the problem of Catholic teacher training which the Rev. John R. Hagan of Cleveland, Ohio, is pursuing with the cooperation of the N. C. W. C. Department of Education and the Department of Education of the Catholic University of America. In the second and third of these studies—"The Catholic High School—Diocese of Brook-

lyn," by Father Maguire, and "The High School Curriculum," by Brother Francis de Sales—the N. C. W. C. and the Catholic University Department of Education again cooperated. The fourth special study, in which the N. C. W. C. Department is working with the Superintendents' Section of the National Catholic Educational Association, looks to the preparation of a pamphlet on standards in the elementary school. This pamphlet, it was pointed out, will be of special benefit to pastors and diocesan superintendents of schools.

Continuing his report, Archbishop McNicholas referred to the department's statistical work, including the publication of the "Directory of Catholic Colleges and Schools" and the work of its Teachers' Registration Section. This latter section, His Grace said, finds greatest difficulty in supplying the demand for instructors in Sociology, Biology, English and Education, "for it seems that comparatively few men specialize in these subjects in our Catholic institutions, and for all these subjects a thorough training in Catholic education is required."

MANY NOTED CATHOLICS IN WHITE HOUSE CONFERENCE GROUPS

Catholic experts in child care made an interesting and significant contribution to the work of the White House Conference on Child Health and Protection when it met in Washington from November 19 to 22. A long list of Catholic authorities on educational and welfare subjects were included in the committee personnel of all four sections of the Conference.

Catholic participation in the reports of the section on Education and Training and the section of the Handicapped were of particular value to the Conference. These sections, too, were of special interest to Secretary of the Interior Ray Lyman Wilbur, chairman of the Conference.

The recent White House Conference was not the first presidential commission to study the health of children in America, but it was the most deliberate social effort, concerted, expert and thoroughly prepared. Almost every state in the Union was represented in the membership of 1,200 experts, among them many nationally known Catholic leaders.

The Committee on the School Child, which dealt with a wide variety of subjects ranging from nutrition service, dental hy-

giene, safety education, and physical education to cooperation of the home with the school, contained a special sub-committee on Parochial Schools. Members of this committee included the Rev. John M. Cooper, Ph.D., Professor of Anthropology at the Catholic University of America; the Rev. George Johnson, Ph.D., secretary general of the National Catholic Educational Association; the Rev. John R. Hagan, S.T.D., superintendent of schools of the Diocese of Cleveland; the Rev. John J. Bonner, superintendent of schools of the Archdiocese of Philadelphia; and James E. Cummings, statistician of the Department of Education, National Catholic Welfare Conference, Washington, D. C. The Rev. Dr. John I. Barrett, superintendent of parochial schools of the Archdiocese of Baltimore, was on the Migrant Child Sub-Committee.

Serving the Sub-Committee on Cooperation of the Home with the School was the Rev. William R. Kelly, executive secretary of the Catholic School Board of New York City, the author of textbooks on religious education for primary grade children, a member of the Interfaith Committee of Greater New York, and of the Board of Directors of the Bellevue-Yorkville Health Demonstration.

Although the immediate object of the survey was to turn a searchlight upon the dark spots in our national program of child care, some notes of cheer crept into the reports. The Sub-Committee on Recreation and Physical Education for the Pre-School Child, for instance, found evidence that interest in the needs and abilities of the child below the age of six years is increasing among parents and educators.

Catholic members of this important recreation and physical education group include the Rev. Edward Roberts Moore, Ph.D., director of the Division of Social Action of the Catholic Charities of the Archdiocese of New York; Katharine K. Blake, executive secretary of the Association of Catholic Day Nurseries of the same archdiocese; Rev. Paul Hanly Furfey, Ph.D., of the National Catholic Educational Association and of the Catholic University of America; Martin Henry Carmody, Supreme Knight of the Knights of Columbus, of Grand Rapids, Mich.; the Rev. Dr. John O'Grady, Secretary of the National Conference of Catholic Charities, Washington, D. C.; Agnes G. Regan, execu-

tive secretary of the National Council of Catholic Women, Washington, the Rev. Kilian Hennrich, O.M.Cap., director general of the Catholic Boys' Brigade of the United States, of New York City; and Very Rev. Msgr. Robert F. Keegan, Secretary for Charities to Cardinal Hayes of the Archdiocese of New York.

The Committee on the Youth Outside the Home and School called for emphasis in girls' and boys' organizations on preparation for marriage, parentage and family life. Notable Catholic leaders who contributed to the reports of various sub-committees in this section of the conference included: Lady Armstrong, president of the Catholic Big Sisters of the Archdiocese of New York; Charles F. Dolle, executive secretary of the National Council of Catholic Men, Washington, D. C.; John J. Contway, Director of the Boy Life Bureau of the Knights of Columbus, New Haven, Conn.; and Sister Antonia, president of the College of St. Catharine, St. Paul, Minn.

Legislation establishing systems of home relief and of child care should be revised so as to accord with the accepted principle that children should not be removed from their homes for reasons of poverty alone, the Committee on Dependency asserted. The personnel of this committee included Rose J. McHugh, on leave from the National Catholic Welfare Conference to act as research secretary; the Rev. Bryan J. McEntegart, director of the Division of Children of the Catholic Charities of the Archdiocese of New York and chairman of the Children's Section of the National Conference of Social Work; and Frederick A. Moran, executive secretary to the Board of Managers of the New York Catholic Protectory. The Rev. Dr. Karl Alter, director of the National Catholic School of Social Service, worked with experts on state and local organizations for the handicapped.

Miss Louise McGuire, of the National Catholic School of Social Service, Washington, D. C., was on the committee studying the problems of the Socially Handicapped-Delinquency group. There were also many noted Catholic physicians and scientists working with the section interested in medical service.

REVIEWS AND NOTICES

Creative Dramatics, by Winifred Ward. New York: D. Appleton and Company.

The teacher who has been convinced that dramatics has a place of dignity beside her sister arts, music and drawing, in the curriculum of the junior high school will find *Creative Dramatics* stimulating and helpful. The author of the book is confident that dramatics is a means of character training, because "a large part of the work of the class in creative dramatics consists in analyses of characters and plot. Discussions concerning the motives of the characters, concerning the ethics of certain actions, concerning cause and effect are constantly going on, with the result that old, childish attitudes are being laid aside, and new and better attitudes built up in the minds of the pupils."

The process of dramatization as outlined in the second chapter of the book is calculated to stimulate initiative, resourcefulness, and ingenuity. The directions for producing formal and informal dramatizations place special emphasis on the discussions to precede the work, on the manner of moving towards the climax of the story, on procuring good dialogue, and finally, on class criticism. Two dramatizations, done by pupils of eighth grade level, one formal, the other informal, complete the general treatment of educational dramatics.

In one section of the book the author outlines a course in educational dramatics for the seventh, eighth and ninth grades, and she gives her readers the benefit of her own encouraging experiences in the use of the course in her work as supervisor of dramatics in the Evanston schools.

A detailed description of the process of directing formal plays, a discussion on the use of plays for assembly programs, suggestions for costuming and for the school stage and its equipment are included in the book's content of three hundred pages.

The interesting chapter on children's theaters contains some helpful thoughts for members of children's theater guilds as well as for any one who is interested in affording a more suitable pastime for children than the moving pictures with their adult emotions and passions.

A list of plays for children and a selection of literature which lends itself to good dramatization by pupils of the sixth, seventh, and eighth grades completes this valuable contribution in favor of the art of creative dramatics to which teachers will some time accord the place in the school curriculum which it deserves.

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The Rosary Readers. Fifth Reader. Sister Mary Henry, O.P., Sister Mary Magdalen, O.P., Sister Mary Anyasia, O.P. New York: Ginn and Company, 1930.

A survey¹ of investigations of children's interests in reading published recently contains the interesting information that a close agreement obtains among the many investigators mentioned as to the qualities in books that arouse the interest of children of various age levels. The most important of these qualities are: familiar experience, fairy tales, stories of animals and of nature, rhyme and poetry, informational material, adventure, stories of home and school, invention, biography, history and humor.

An investigation² of children's interests in spiritual reading conducted by the writer confirms the findings of the above, for in this study it was found that books of the spiritual type that possessed the greatest appeal for children in the various grades were those that contained the qualities mentioned in Sister Celestine's report. This suggests a working basis for those whose objective it is to create in children a love for spiritual reading.

It should not be difficult to convince all teachers that one of the most fruitful sources of ideals is that provided by reading, and the Catholic teacher from her own experience will no doubt pronounce the spiritual type far superior to that of any other in this particular. For what one will deny the influence in her own life of the noble men and women, Saints of God, whose duties were similar to their own, but who in the performance of these duties practiced heroic virtue, the result of an all-consuming, living, active love of God? Or again, which one has not

¹Sister M. Celestine, O.S.U. "A Survey of the Literature on the Reading Interests of Children of the Elementary Grades." *Educational Research Bulletin*, 5, Nos. 2 and 3 (Feb. and Mar.), 1930.

²"An Empirical Study of Children's Interests in Spiritual Reading." The Catholic University of America, Washington, D. C., 1930.

experienced numerous inspirations from books of the exhortational type which treat of the Incarnation, the Most Holy Trinity, Holy Communion, the Blessed Sacrament, etc.? And finally can anyone say that she has not been drawn nearer to God by the writings of such mystics as Saint Teresa, Saint John of the Cross, Saint Catherine of Sienna, Saint Bonaventure, etc.? If spiritual reading has meant so much in the lives of so many religious men and women, why should it not be made available for children?

The teacher of reading has a threefold duty. First, she must strive to make her pupils proficient in the mechanics of reading; secondly, she must teach them how to abstract the thought from the content of their reading; thirdly, she must try to awaken in them an appreciation of good literature, which means that she must create in them a desire to read more of the best types of literature. In addition to the duties just enumerated, a Catholic teacher has a fourth one—to create in children a love for reading of the spiritual type. This can be done if an appreciation of this type is aroused in them.

To the mind of the writer, this should be the function of the Catholic reader. To attain so worthy an objective, it is necessary that the author of such a reader be familiar with the qualities that attract children at various age levels to the reading of books. Using this as a basis she can incorporate into her content the spiritual element, also and thus the latter, attired in the garments of natural qualities, will make its own appeal to the appetitive power of the soul with the result that at some future time not too far distant it will be sought for its own sake.

The authors of the fifth book of the Rosary Series have adopted this plan. The first lesson is an interesting story of a forest fire. The second is an interesting informational treatment of fire in general. The third theme is a concrete illustration in story form of the care needed to prevent fire which will endanger human life and property. In all these the predominant qualities are: familiar experience, informational material, nature and adventure. The fourth topic taken up is introduced by texts from the Acts of the Apostles describing the descent of the Holy Ghost upon the Apostles. Then follows the hymn, "Come, Holy Ghost." This is succeeded by the lesson entitled, "The First Mark of the Holy Ghost." Here we find an interesting and instructive expo-

sition of Baptism. Immediately following this we find the beautiful poem of Rev. Abram J. Ryan, entitled, "Life." The closing theme of this series is the beautiful story under the title, "Children of the Kingdom," in which the author not only differentiates between mineral, vegetable and animal kingdoms by very interesting examples supplied by the characters in the story, but brings out the very inspiring thought that man is a being apart, for his destiny is far greater than any suggested in the kingdoms herein named, because he is made for the *Kingdom of Heaven*.

The above plan is an ideal one, for, building on the qualities that are sure to arouse the interest of children in this grade, the authors introduce them to one of the most sublime truths of our holy faith, treat it in an interesting manner, emphasize by Father Ryan's poem that it is through Baptism we share in the Life of God, and then complete this beautiful thought by reminding us that the full enjoyment of this life is not found in this earthly kingdom, but in a heavenly one. It is to be regretted that the authors did not follow this plan throughout the remainder of the book. It offers great opportunity for arousing in children interest in the important doctrines of the Church and at the same time creating a love for them.

The book contains much informational material treated in an interesting manner. Besides, many of the stories not spiritual in content tend to convey important moral lessons. Some of these are: "The Seven Sons of Saundy Saunderson," which emphasizes the value of unselfishness and cooperation; "The Scheming Kitten," which brings out the hatefulness of selfishness and the punishment that frequently follows it; "Getting a Start," which impresses on one the folly of not looking into the future with a view to prepare for important events; "The Boastful Bamboo Tree," in which the author very clearly portrays the reward that nearly always accompanies the practice of humility, and the punishment that usually follows in the wake of pride. These are examples of the non-spiritual type of story conveying the moral lesson incorporated into it by the author.

We do not deny the value of these stories for teaching certain moral lessons but we believe not only that these same lessons can be brought home better through the medium of the spiritual, but also that they will possess greater dynamic power because they are so presented. If the practice of a moral

virtue has as its basis a supernatural motive rather than a natural one, there is little doubt that the functioning of the former type will produce more lasting effect than the latter. In the opinion of the writer the authors could have incorporated the spiritual element into a few more of their original stories without detracting anything from their interest value, and even those not original might have been made more valuable if treated in this way. Of the former, "Old 3042," which exemplifies mechanical energy, might well be compared with the life led by some great saint who displayed great spiritual energy. The story, "He Never Missed One," might be used to teach the great value of fidelity in the service of God. Of the latter, "Adventures of a Meat Hunter" could well exemplify the labor of the missionary in his "quest for souls." Here, too, the authors could draw attention to the fact that all may be missionaries by dwelling on the "missionary value of personal holiness." The last story in the book, "On the Wings of Prayer," contains many sublime lessons such as confidence in God, charity to others, self-denial, the value of prayer, etc.

The Study Helps that follow each lesson add much to the interest value of the book. The physical make-up of the book—quality of paper, print, size of margin, space between lines, etc.—agrees with modern educational practice. One would wish, however, that the illustrations were colored, and that the color of the cover were more attractive. A jacket, colored and decorated, with title in large print, would add to the attractiveness and might elicit more interest on the part of children.

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